

# The WITNESS

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A COPY



## DR. MARK DAWBER THE ARTIST

He is best known as the energetic and courageous executive secretary of the Home Missions Council of North America, but he is also a musician and an artist. This last gift of this many-sided man is illustrated by this picture. Now the pastor of the People's Church at Long Beach, Long Island, he had ordered an altar piece which a commercial firm failed to deliver in time for Easter. So Dr. Dawber, on very short notice, went to work with hammer and chisels and carved the Last Supper from Italian limewood and had it in place for the Easter service

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

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Thurs., and Holy Days, 11 C.-11:45  
Fri., Organ Recital-12:30.

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11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

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Thursday and Holy Days: 11 a.m., Holy Communion.

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Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

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Grand at Utica St., WAUKEGAN, ILLINOIS  
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Thursday: 9:30.  
Holy Days: 9:30.

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Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

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Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
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The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad, Jr., Ass't.  
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Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.  
Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

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### THE CHURCH OF THE ADVENT Meridian St. at 33rd St.

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The Rev. Laman H. Bruner, B.D., Rector  
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### CHRIST CHURCH

NASHVILLE, TENNESSEE  
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### CHURCH OF ST. MICHAEL AND ST. GEORGE St. Louis, Missouri

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

Cathedral of Democracy-Founded 1695  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
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This Church is open every day.

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HC: Mon., Thurs. 7:30; Fri. 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## STORY OF THE WEEK

# Working Together Is Secret Of Home Missions Job

**'Home Is Where the Crops Are Ripe' Is Slogan Of Its Vast Work with Migrants**

By LOUISA R. SHOTWELL

Assistant Secretary, Home Missions Council of North America

★ In certain special areas of need in the mission field, an interdenominational approach becomes the sensible and practical way to go to work. In three such fields, the Home Missions Council serves in the name of its twenty-three denominations, one of which is the Protestant Episcopal. A significant share in the support of this work comes from offerings across the country on the World Day of Prayer, the first Friday in Lent.

This summer I visited a migrant farm labor camp at Poolville, New York, south of Utica. When I arrived there about three-thirty one August afternoon, the camp was deserted except for the Reverend Mr. Jones, our minister-to-migrants. In a few minutes a truck rolled in. Out climbed forty Negro workers, men and women. Some carried worn leather knee-guards, and I was reminded that bean-picking for hours at a stretch means callouses and aching muscles.

"Back early, aren't you?" asked Mr. Jones. "Beans run out?"

"No, sir—plenty of beans," an eager piping voice answered. "But the boss said the beans aren't bringin' any kind o' price in the market and he wouldn't have us pick no more today—

any more." He corrected himself with an engaging grin. "How's for that baseball game, Reverend?"

It was a small boy who spoke, and I wondered what one so young had been doing in the beanfield. Mr. Jones introduced me to the boy and a little conversation soon set me straight. Henry Hampton, it developed, was an undersized sixteen-year-old from Orlando, Florida. Every spring he traveled north with his family by truck to central New York to spend the summer harvesting beans. In the winter in Florida it was strawberries, vegetables, and citrus fruit. School for migrant children is a catch-as-catch-can process, but Henry had been lucky; at sixteen he had managed to finish eight grades, and he still had hopes for high school.

Henry left us in order to go to the child-care center to collect his young sister and his niece. Since six-thirty that morning they and sixty other small fry whose families were working in the fields had been cared for in the center, with a regular schedule of washing, feeding, napping, and supervised play. Child-care centers like this were initiated in New York state nearly twenty years ago by the Home Missions Council,

working in the name of twenty-three Protestant denominations, one of which is the Protestant Episcopal. In 1946 the child-care work in New York was taken over by the state and the growers' associations.

Another truckload rumbled in. "The workers don't often come back this early in the afternoon," explained the minister. "When the market is up and beans are running good, they work ten or twelve hours in the fields. They get a ticket for every hamper they pick; a hamper weighs 34 pounds. Each ticket is good for 50 cents on pay day. The family 'pick' on a long day may run from 20 to 35 hampers. But then there'll be days at a stretch when there isn't any work at all, like during the drought a few weeks back. Those days when nobody works are the minister's busiest—thinking up ways to keep idle people out of trouble—ways like baseball and singing. One day we had a three-hour prayer meeting in the middle of the day, right out in the broiling sun."

Edgar Jones teaches social science and music in the winter in the public schools of Ellerbe, in his native North Carolina. Son of a Methodist minister, he has a bachelor of arts degree in sociology and religious education from Livingston College.

He is just one of twenty ministers who worked in New York state this summer, and he is one of 150 on the Home Missions Council staff who are serving migrants across the country. Not all the 150 are ministers or teachers; the majority are college and seminary students who are using their summer vacations to conduct recreation and crafts and vacation

church schools in migrant camps.

Nor are all the migrant Negroes. In western New York, south of Buffalo, there is a camp of several hundred Puerto Ricans, who were flown by a labor-contracting company straight from the sugar-cane fields of their native island for New York's fruit harvest. Of the total two and a half million agricultural migrants in our nation, large numbers in the middle and far west are of Mexican descent; others are roughly classed as "Anglos."

"Do the people understand that you represent more than twenty Protestant denominations in your ministry?" I questioned. "Do you suppose they know that it's all these Churches working together that makes it possible for you to be here this summer?"

"I served this same camp in 1946, and when I came back this summer, quite a few of the same families were here again and they seemed glad to see me back.

But by and large they pretty much take me for granted. Or they did, that is, until the evening the Harvester came to camp."

### The Harvester

I knew that the Harvester was one of the six station wagons that roll from one migrant camp to another across the country, each equipped with a portable organ, a record player, a chaplain's folding altar, and a motion picture projector. One of these Harvesters is the gift of the Woman's Auxiliary of the Episcopal Church.

"When that Harvester drove in, it was no time before everybody in camp came around to see what was doing. We played some records and sang till dark, and then we set up the screen and projector and showed movies right outdoors here between the child-care center and the cook-shack. We showed an animated cartoon of Old King Cole, and a short of Jackie Robinson and the Dodgers, and a film on

how to avoid accidents on the farm; and they liked them all. We finished up with a movie of "The Good Samaritan" and then we set up the portable altar where the screen had been. I gave a little talk about the parable they had just seen, and then I explained how it was all the Churches working together that had brought the Harvester and how the Harvester is a kind of symbol of the love of God for everybody. We closed with a hymn and a prayer. So now they sort of connect me in their minds with the Harvester."

"How often does the Harvester come?" I asked.

"It may be around once more before the end of summer. You see there are so many camps to cover—65 in this area alone. It would surely help a lot if there were enough Harvesters so that one could visit every camp once a week. Then the migrants would really know that the Church cares for them and wants them in its fellowship."

### 65,000 Navajos—80% Illiterate

The thought of a 25,000 square mile parish might reasonably stagger the most stalwart of bishops. Yet Irene Hoskins, young Home Missions Council missionary and literacy expert, takes it in her stride, circulating calmly and methodically in her red pick-up truck along the wagon trails and dry river beds of the Navajo Reservation in Arizona and New Mexico, from Shonto to Steamboat Canyon to Window Rock, teaching Navajo families to read and write in their own language. With the young Navajo woman who serves her as an interpreter she makes her home in a trailer, and every so often she manages a visit to Rev. and Mrs. David Clark at the Episcopal Mission of the Good Shepherd, whose friendship, unfailing kindness, and enthusiastic support have been a source of strength and encouragement to her from the beginning.

For an illiterate adult Navajo who speaks no English, learning



**THE HOME MISSIONS COUNCIL** carries on a vigorous program among migrant workers in all parts of the country. Home for these lads is where the crops are ready for harvest



to read and write his own language becomes a first step to learning English. So successful has been Miss Hoskins' use of the Laubach each-one-teach-one method that the government is sending men to her for training in literacy techniques.

Here is Irene Hoskins' own story of her experience this summer:

"My present location at Shonto is possible because of the cooperation of the government and Navajo leaders and the interest and kindness of Reuben and Mildred Heflin, who operate Shonto Trading Post. Settled in my trailer house in their back yard I have become part of the community in a natural way. During the first month, I made no attempt to teach and was merely observed by the Navajo people as they came and went. I was busy preparing materials and working with Jane Barclay, young artist associated with Dr. Laubach in the Near East, as she made drawings for our new charts.

"The first morning of the second month we went to Bee-shii'ai's camp; there we found two young couples and a grandmother. They were all non-English speaking and seemed quite taken with the idea of learning to read in their own language. The grandmother set the example by being the first to respond to the written symbols. In a very animated spirit she urged the younger ones to learn. Then she told us of a 20 year old young man, Tully Bigman, who had been bedfast for two years and who was 'just waiting for something like this.' On our return the following day she rode with us to Tully's hooghan. Her excitement was so intense that she wanted to make all the responses and teach Tully what she had just learned herself.

"Tully lies in bedding on the dirt floor of the hooghan, and always in the same position. He was so excited by our coming that I could see his heart pounding beneath his shirt and his

hands trembled when he tried to write. 'I don't know what's wrong with me,' he said. 'My hands usually don't shake like this.' But I knew it was excitement.

"Day in and day out as he lies on his goat-skins, his mind invents things to do. He has conceived the idea of having a mirror placed above the opening in the center of the hooghan, in which he is able to see the cars passing by on the road to the



**DR. TRUMAN DOUGLASS**, whose article appears elsewhere in this number, is the president of the Home Missions Council of North America, and executive vice-president of the Congregational-Christian Churches

Navajo National Monument, and to watch the squash patch.

"The second day that we returned to Tully's hooghan, we found that he had shared what he learned with the little boy who herds the sheep during the day. This is not unusual. The Navajo people are interested in sharing what they learn and this attitude makes our 'each-one-teach-one' methods feasible.

"Now after fifteen lessons, Tully can recognize 30 consonants combined with the vowels a, i, and e, approximately 150 words, and can read a 13-page easy reading booklet. He has only one more vowel to learn and a few diphthongs; then he

will know all the symbols used in reading and writing Navajo, and their sounds.

"All with whom I have worked are so completely adaptable, so thoroughly teachable. Even then, one needs to be deeply aware of the necessity for binding what is written to the experiences of the people. Building reading materials, therefore, is one of the most important tasks in a literacy program, and one of the hardest.

"I feel strongly that people coming into areas such as this must foster a deep interest in the affairs of the people and should stay for a long period of time. Influence is probably more heavily weighted by character than by words. When we left one Navajo community where we had spent only a short time, one whom we had come to know well said, 'You shouldn't leave now.' Another said on our return visit, 'We missed you. You used to come to see us everyday.'

"When I think of Tully, I am impressed by the meaning of this new technique that he is so rapidly acquiring. It is the only door available to him to lead him in the direction away from ignorance and toward a vital knowledge of the meaning of life, to new experiences and new insight.

"The other day some friends gave Tully a larger mirror. Now he can look out over a wide area and he is thrilled with his enlarged view. But we know that still more thrilling to him is the enlarged vision that is his through learning to read."

### New Life for Rural Negro

In the plantation areas of the deep South, for Negro families the church is a natural center for community development, and the Negro pastor is the natural leader. But most Negro pastors in the rural South have had little chance to prepare themselves for such leadership.

To get at this problem, the Home Missions Council has taken steps to train a Negro

ministry in techniques of rural life improvement through the church. Rural church departments in thirteen Negro colleges and seminaries are supplemented by institutes and extension classes or ministers now in service.

Rev. Ernest T. Dixon, Jr., director of the program in Alabama, gives an account of his work:

"To give an idea of the job we are trying to do, let me tell first something about twenty ministers who regularly attend our extension classes. These twenty are the cream of the crop in this area.

"Eleven of these twenty are over 50 years of age; 17 are over 40; only one is under thirty-three. Eleven of them were 30 years or older before they became ministers; 3 were thirty-eight. Before entering the ministry, 12 were farmers, two were teachers, and the other 6 either day laborers or cooks. One is a graduate of an accredited college and seminary; 5 have had some education beyond high school; 13 never completed high school. One has never attended school a day in his life; now 67, he has been a minister since he was 30 years old. He and I are proud of the fact that he is now receiving his first formal training in our extension classes.

"The average distance between where these ministers live and the churches that they serve is 19 miles. One travels 68 miles to his church.

"Their monthly salaries range from \$24 to \$175. Eleven of them receive \$100 a month or less. Fifteen of them supplement their incomes by work in no way connected with the church. One minister who pastors two churches with a total membership of 651 has also a full-time night job. In the day he operates with the help of his family a combination grocery store and filling station. When I asked him what time he had to rest, let alone do his pastoral



**DR. I. GEORGE NACE** is the new executive secretary of the Home Missions Council of North America

work, he replied, 'Well, Doc, when everything gets quiet on my job, I take a little nap.'

"How do we go about it to help this group of ministers in classes once a week? For one thing, we make effective use of a wire recorder to teach English grammar, sermon preparation and delivery, and worship. A formal worship service conducted by members of the class is recorded. Then the class listens to the recording several times. After each playing, they criticize it from a particular point of view. One time it may be the English usage, another the order of worship, and another the content and delivery of the sermon.

"To help these ministers improve the financial condition of their churches and increase the individual giving of members, we teach "The Lord's Acre Plan," under which church members are encouraged to dedicate to the church a share of the proceeds from their labor. About 50 such projects are now underway in five Alabama counties. One congregation interested in raising funds for windows, doors, and flooring for their new church building has dedicated to the Lord seven cotton, two pig, and two corn projects.

They hope that the total earnings will amount to \$500.

"In one institute we taught handicrafts, and invited women church leaders to attend. The men learned to make chairs from orange crates and apple boxes; the women made braided rugs from scraps of old cloth, vases from jars, soap holders from sardine cans, and oil cloth bunny dolls. In addition we taught them some group games and gave lessons in leading worship and Bible study for children.

"Very often one of the rural ministers will say: 'Brother teacher, that's a fine idea and it sounds good here in class, but it just won't work with our folks.' Our answer to that is a demonstration project like the cement block church built with our encouragement and help by the Harris Barrett congregation near Tuskegee.

"The Negro rural church is a potential power for regeneration of the community. It needs the interest and support of denominational officials and a spirit of cooperation between denominations. Too often we find three or four struggling, dilapidated churches of different denominations competing in a community where one strong church would meet the needs. May God give us strong, able men who will go forth consecrated to the task of reviving the Negro rural church and rural community life."

## **CHRISTMAS PARTY FOR CHILDREN**

★ The young people's fellowship of the Church of the Holy Communion, South Orange, N. J., entertained the children of the hospital of St. Barnabas and for Women and Children, Newark, at a Christmas party during the season. There were other Christmas parties at St. Barnabas for the housekeeping department and for the general staff of nurses. Another highlight was the singing of carols to the patients by the students and nurses.



# EPISCOPAL CHURCH NEWS

## UNITED ACTION URGED IN RURAL AREAS

★ Problems facing Protestantism in rural America can be solved only if all major Protestant bodies work cooperatively, unhampered by denominational limitations or restrictions. Thus may be summed up the recommendations made at Lincoln, Neb., by eleven commissions of the national convocation on the Church in Town and Country, sponsored by the Federal Council of Churches, the Home Missions Council and the International Council of Religious Education.

A commission charged with developing a program in isolated areas pointed out that such a ministry could be carried out only on "a cooperative basis," since the cost to any single Church body would be prohibitive.

Another commission on a ministry to mining regions declared that the "present procedure of several denominations attempting to minister in a camp, all using the company-owned church building, makes for confusion and ill-will." Describing the present ministry to miners as "weak, paternalistic and narrow," the commission called for the creation of "life-centered and all-inclusive" church programs based on a "settlement-house type" of ministry.

"Infrequent worship services and a Sunday school—while extremely important—lose much of their value unless supplemented by a program that touches every phase of the miner's life," the commission report said. "We are convinced that when denominational cooperation becomes a reality, a statesmanlike approach to management, labor and other community groups will result in a united movement powerful enough to provide both moral and physical success."

A commission reporting on the "fringe" area between city and farm likewise stressed interdenominational teamwork and cooperative planning. Pointing to the difficulties involved in any ministry to the rural, non-farm population, the commission urged the churches on the fringe to seek the help and support of city churches. City churches, it was said, could help start or re-invigorate fringe churches by encouraging their members to affiliate with churches near where they live.

Another report emphasized the need for stimulating the people themselves to take individual initiative in developing their own church program, rather than to follow the present trend of having "everything done for them."

The findings of the various commissions are to be referred to the denominations for study and action. Both findings and recommendations may be introduced for other action at the

Home Missions Congress scheduled for Columbus, O., in January.

## MYSTERY OF CHURCH OFFERING SOLVED

★ At Christ Church, Dayton, about two months ago the sexton found a few pieces of candy on the altar, placed directly under a portrait of Christ. The Rev. Phil Porter, rector, set a watch to find the donors but nothing came of it. The other day Mr. and Mrs. Porter discovered two small boys looking around the church. A fourth-grader readily explained that he came into the church with his friend, a first-grader, "to say our prayers. Then we gave our offering to Jesus. I want to share what I have with him." Mrs. Porter told the children that all offerings are used to teach other people about Christ, and mentioned that candy is perishable. The next day a nickel was found on the altar.



**THESE BOYS AND GIRLS** are the children of Spanish-speaking migrants whose parents at the time this picture was taken were working in the Minnesota sugar beet fields

## ELECTED COADJUTOR OF WEST VIRGINIA

★ The Rev. Wilburn C. Campbell, rector of the Ascension, Pittsburgh, Pa., was elected bishop coadjutor of West Virginia on the third ballot at a special convention held for the purpose. Others nominated were the Rev. J. M. Waterman of Parkersburg, W. Va.; the Rev. John H. A. Bomberger of Philadelphia; the Rev. Cornelius C. Tarplee of Charles Town, W. Va.; the Rev. Harry S. Longley of Charleston, W. Va.; the Rev. H. Carlton Fox of Clarksburg, W. Va.; the Rev. Frederic F. Bush Jr. of Martinsburg, W. Va. and the Rev. Robert A. McGill of Lynchburg, Va.

Mr. Campbell, before going to Pittsburgh in 1946, was the director of laymen's work for the National Council. The diocese of West Virginia voted a salary of \$10,500 for the coadjutor.

## BISHOP OLDHAM HONORED

★ Bishop and Mrs. G. Ashton Oldham were the guests at a farewell party at St. Agnes School, Albany, N. Y. on December 9th. It was attended by distinguished guests who came to honor the Bishop who is retiring at the end of this month. The occasion marked the burning of a \$160,000 mortgage on the school which was taken out in 1931. Bishop Oldham presented to the school the altar and fixtures from his private chapel, and also a portrait of himself which now hangs in the drawing room.

## BISHOP SHERRILL NOTES CHAOS

★ Presiding Bishop Sherrill issued a Christmas message on December 18th in which he stated that no thoughtful person can view the world scene with complacency.

"The headlines of any newspaper of any day," he said, "reveal conditions of chaos, of selfishness, of tragedy, caused by

human waywardness. The confusion of mind and of spirit has an inevitable effect upon the outward and especially the inner life of every one of us. There is the temptation to try any method to escape from the importunities of the present. But there can be no escape. We must face facts as they are.

"In history we find the great fact of Christmas. God so loved the world. This is God's creation, we are all of us the children of our Father. It is the love of God, made so crystal clear in the gift of Jesus Christ, which gives us the power to hope and to trust."

## GRATIFYING GAINS IN GIVING

★ The United Stewardship Council, in its statistics for 1948, credits the Episcopal Church with gratifying gains. In budget benevolences, which includes all contributions from living donors for all boards, societies, commissions, and other causes included in the annual budget; all contributions to home missions, state, diocesan and synodical missions, foreign missions and all other causes represented in the budget, the Episcopal Church is credited with \$8,719,502 in 1948 as against \$7,608,817 in 1947. Denominational benevolences, which the United Stewardship Council explains includes budget benevolences and, in addition, all other contributions to any denominational object except the local parish, reached a total in 1948 of \$11,653,264, the 1947 figure being \$9,604,146.

Congregational expenses, which means maintenance of the local parishes, amounted to \$54,197,604 in 1948, \$47,925,164 in 1947.

Thus total contributions throughout the Episcopal Church amounted in 1948 to \$65,850,868, while for 1947 the total was \$57,529,310. The Council credits the Church with a membership of 1,583,928 in 1948, 1,568,412 in 1947.

## HOME MISSIONS CONGRESS

★ The national congress on home missions, under the auspices of the Home Missions Council of North America, which was last held 20 years ago, will meet January 24-27, at Columbus, Ohio. The program provides for ten seminars on topics concerning home missions, among them personnel, institutions, special groups, home missions in extraterritorial areas, rural home missions, urban home missions, human rights.

Among the leaders will be Owen E. Baker, department of geography, University of Maryland, Reinhold Niebuhr, Union Theological Seminary, Jacob A. Long, San Francisco Theological Seminary, Mark A. Dawber, Home Missions Council.

The congress is planned as an occasion for corporate analysis, interpretation and planning. Its central purpose is to develop a comprehensive strategy of home missions, to give impetus to a great forward movement for the fuller Christianization of America as an essential part of the world Christian mission of the Church, and to secure for the home mission enterprise the fullest possible measure of understanding and support throughout the Church.

The Rev. E. Dargan Butt will represent the division of town and country of the National Council, the Rev. Edward M. Turner, assistant to the director of the overseas department will represent that department in connection with the study of extraterritorial areas, and the Rev. Dr. George A. Wieland is expected to attend in the interests of the division of domestic missions.

## URGE PARDONS FOR C. O.'s

★ A plea that several thousand conscientious objectors who refused war time conscription because of religious or moral

*(Continued on Page Eighteen)*



## Hail and Farewell

I HAVE been given the privilege of writing this brief word of appreciation of two men for both of whom I have a deep affection and sincere admiration. Announcement was made in May of the election of Dr. I. George Nace, General Secretary of the Board of National Missions of the Evangelical and Reformed Church, to succeed Dr. Mark A. Dawber as Co-Executive Secretary of the Home Missions Council of North America. To those who know both men this announcement must have occasioned both dismay and rejoicing.

We resist, yet accept because we must, the inevitable fact that every career of public service, however brilliant, must have its terminus. When that time comes we rejoice if God has given us other capable hands to pick up the relinquished task. That is where the friends of cooperative Home Missions now find themselves.

Mark A. Dawber

MARK DAWBER has made a unique place for himself in the life and work of the Church. His whole career has been characterized by courage, by vision and imagination, and by a prodigious, tireless energy. He has exemplified, as fully and genuinely as anyone I know, the Master's concern, which is the missionary concern, for the poor, the handicapped, for all who have been hardly dealt with by circumstances. He has eloquently pleaded their cause; he has had a rare gift of irritating the right people on their behalf; better still, he has been constantly initiating constructive programs for their benefit. He has been no mere champion of lost causes, thank God, but he has helped the Church and many agencies outside the Church to see and accept their obligation of service and sharing.

Born and educated in England, he came to this country as a young man, beginning his ministry here in a rural parish. More than anything else, he has been identified with the cause of rural

life and the rural church. Later, he organized at Boston University School of Theology the first department of rural Church work in a theological seminary, an innovation which has widely influenced theological education and has now been accepted by many seminaries as an essential phase of their work. After some years in that post he became superintendent of Town and Country Work of what was then the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Years of almost constant travelling in that position gave him a wide and detailed knowledge of every part of the United States.

He came to the Home Missions Council as Executive Secretary in 1937, succeeding Dr. William R. King. In one sense, the exchange of a denominational relation for an interdenominational one was easily managed, as he has an ecumenical mind. However, the new responsibility covered a broader field of interest, both socially and geographically. In twelve years he has attained as eminent a position of leadership in all this wider range of tasks as he had previously attained in the rural Church field. Across this entire field, with its endless variety of situations, many complex problems were to be dealt with: questions of comity and cooperation, of program and strategy, of relations with government and

private agencies, of organization, leadership and finance. In dealing with them he has won respect for statesmanship, patience, common sense, and fundamental fairness.

Much more might be said about him: his humor, his musical and artistic talents, (see cover picture), his great gift for friendship, his ability to take or give a blow in any good cause. Even those who have disagreed with him, as many have, recognize that here is a personality to be reckoned with and respect his integrity and courage. In the extraordinary difficulties of the past twelve years the Home Missions Council has been fortunate to have such leadership. He now feels

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## "QUOTES"

CHRISTIAN stewardship is simply the recognition that all we have is really God's. It is not really ours; it is still his. We are managers in God's vineyard, but we do not own the vineyards. A steward is one who manages and keeps accounts. In Jesus' parables, the steward is the manager who handles the financial problems of the owner. A number of Christian groups, working together, have settled on this definition of stewardship: Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God to be used in his service for the benefit of mankind.

—from

"Finding and Using Your Talents"  
National Council pamphlet

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that, for personal reasons, he must relinquish this position at the end of the present year and has accepted a call to be pastor of the Long Beach Community Church, Long Island. Thus he will round out his career as he began it, as a parish minister.

#### George Nace

**A**ND now comes one to succeed him who is fully worthy of our confidence. George Nace brings to this position a rich personal endowment and a broad background of experience. A native of Pennsylvania and a graduate of Franklin and Marshall College and of the Reformed Theological Seminary at Lancaster, he served first as a missionary in Japan. Subsequently, for seven years he was Executive Secretary of the Council of Churches in Portland, Oregon, where he had to deal with the war-time problems of a great, rapidly growing industrial city, with mushrooming housing projects and other new settlements. Under his leadership the Portland Council trebled its program of service, securing the wholehearted cooperation of many denominational groups. He left Portland to become executive of the Board of National Missions of his own Church. In this capacity he has worked intimately with the Home Missions Council, whose organization

and procedures he knows well. His experience, proven ability as an administrator, wide acquaintance, and seasoned judgment combine to equip him admirably for this position at this particular time.

The Home Missions enterprise stands poised for a great advance. The times call for it. The circumstances demand it. The opportunity opens before us. It is more necessary than ever before for the Home Missions Council to give constructive and aggressive leadership. Further, before the end of 1950 it is expected that the new National Council of the Churches of Christ in the U. S. A. will come into being. Home Missions must find its proper place in this new, comprehensive organization, which will require executive ability of a high order. We have every reason to believe that Dr. Nace is fully equal to the responsibility of the position he is now to assume.

Thus it is hail and farewell. The staff of leadership is passed from one pair of hands to another. The cause is the permanent thing. And we are grateful to God for giving us great leaders for great ventures.

—HERMAN N. MORSE, Past President of the Home Missions Council of North America; now General Secretary of the Board of National Missions of the Presbyterian Church, U. S. A.

#### EFFECTIVE COOPERATION AND GROWING UNITY MARK

## The Missionary Enterprise in America

By TRUMAN B. DOUGLASS

**W**ROTE a home missionary from his post on the frontier: "Don't come here expecting a paradise. Our climate will permit men to live long enough, if they do their duty. If they do not, no matter how soon they die."

The letter was written in 1840. The place—the frontier outpost of a century ago—was Iowa. The writer was the Rev. Asa Turner, who had gone to the new west under commission by one of the early Home Missions organizations which purposed, according to the phraseology of its charter, "to promote the religious benefit of a great and growing nation."

While these words from Asa Turner may be assigned a particular place, time, and authorship,

they might have been spoken by any one of an unnumbered host of workers in the field of Home Missions, who since the close of the Revolutionary War have played a determinative part in the making of America. Toiling in difficult and lonely places, moving with the advancing frontier, casting their lot with disinherited and forgotten people, they have been able to say of the most untoward surroundings that "the climate will permit men to live long enough, if they do their duty."

#### Bishop of All-out-doors

**T**HIS indifference to harsh circumstances in the presence of a mission to be fulfilled must have characterized Joseph Talbot, Episcopal Missionary Bishop of the Northwest in the 1860's, who watched over a diocese of a million square miles and sometimes referred to himself as "the Bishop

Executive Vice President of the Board of Home Missions of the Congregational Christian Churches; President of the Home Missions Council of North America.



of All-out-doors." After traveling for two weeks, night and day, in a crowded stagecoach to get from one settlement to the next cluster of dwellings, and finding himself still a thousand miles from the farther boundary of his diocese, Bishop Talbot wrote: "It would be as reasonable to expect efficient Episcopal oversight and administration of the diocese of Massachusetts or New York from a bishop resident in London!" Yet he continued his journeys, planting churches and nurturing them toward strength and permanence.

The story of the stalwart missionary pioneers, who required of climate and external circumstances only enough friendliness to enable a man to do his duty, is one of the romantic chapters in

and far less promising story without their selfless labors.

### Spirit and Purpose Unchanging

**T**HE scene and methods of Home Missions have changed since the day when "the field" was typically the western frontier. But the spirit and purpose of the enterprise are recognizably the same. The broad objectives of Home Missions are the objectives of the Christian Mission itself: proclaiming the gospel, winning men and women to personal discipleship to our Lord, establishing the Church where it does not exist and invigorating it where it needs help, making the Christian faith and ethic more effective in the life of society, and performing those ministries to disinherited or forgotten persons and groups which are characteristic of the Church as the Community of Compassion.

### National Congress on Home Missions

**T**ODAY, at the half-way point in the present century, the Home Missions agencies are preparing to survey afresh the boundaries of their field and the dimensions of their task. This January 24 to 27, representatives of the twenty-three communions which constitute the Home Missions Council of North America will meet in Columbus, Ohio, for a National Congress on Home Missions. The gathering will be no exercise in self-congratulation based on the "see-how-well-we're-doing" theme. The Church can never regard its own life with complacency, and in these confused days there is more occasion for sober reflection and contrition than for celebrating large accomplishments. Therefore, the Congress will address itself to fundamental questions which are deeply momentous for the future of American society and the effectiveness of the Christian movement in our time.

How can the spirit of Home Missions, which once carried the ministries of the Church to the far places of the nation and led in the conquest and ordering of a continent, be expressed in terms that are most appropriate to the needs of our generation? What are the new frontiers of our society, where the most vital forces of American life are now shaping the future, and how are they to be occupied by the Church? How can the message of the Christian gospel be communicated to a generation that is largely unfamiliar with the Bible and the classical Christian heritage? In what ways can the Church penetrate redemptively into a society that has become highly secularized and is in peril of breaking connection with the religious sources of its best purposes and hopes? What is the role of the Church in the struggle



**THIS LAD**, son of a migrant worker, eats with his fingers since utensils are scarce

the record of human endeavor. No adequate history of the development of our nation can be written without giving large space to the work of Home Missions and the missionaries. They founded churches in rude communities where there was as yet no law, established academies and even colleges almost before the forest was cleared or the sod broken, asserted the claims of justice and mercy to the disadvantaged at a time when most men were absorbed in the hard struggle for survival, and laid the foundations of genuine community life in a day when pioneer individualism was not only rugged but harsh and uncaring. American history would be a different

toward human rights and equal opportunity for persons of all races—a struggle which now has planetary significance?

These are searching questions for the Christian Church. They are also questions of utter urgency; they carry life-and-death consequences for mankind. In preparation for dealing with them fruitfully a dozen study commissions have been at work for some months, attacking these issues in specific terms and assembling the results of actual experience on the Home Missions field.

#### A New Resource

**H**OWEVER perplexing these problems may be, the Home Missions forces enter the second half of our century with one vastly important new resource. It is the effective cooperation and growing unity of the missionary enterprise in America. The period of greatest home missionary expansion in the last century coincided with a time when denominational self-consciousness and competitive effort were at their height. Even in those days the more far-sighted missionary pioneers resisted the pressure to carry sectarian rivalries into the new communities springing up in the west. It was their broad vision, together with the comparative isolation of one outpost from the others, which saved denominational competition from being a tragically disruptive influence during the period of westward expansion.

Home Missions have continued to be a frontier enterprise, and the frontier is a place where the disunity of the Church becomes an intolerable kind of excess baggage. That fact was never so plainly seen as at this moment. The needs of a swiftly mobile nation cannot be met by a Christian Church which is immobilized by its dividedness. Within seven years more than half the

people of the United States changed their place of residence, in one of the greatest mass-migrations in all history. A thousand new communities, some of which mushroomed into existence almost over night, are without churches. They need the ministry of the Christian Church, not the aggressions of its internal rivalries. Many rural areas have lost population, and the problem of maintaining community integrity is complicated by effort to support competitive religious institutions. Much more important is the fact of the growing indifference of a secularized society to denominational distinctions and its acute need of the gospel of Jesus Christ.

There is no place from which the crippling disabilities of our dividedness and the power of concerted planning and united effort are so clearly seen as from the vantage-point of the Home Missions enterprise. In the Home Missions Council of North America, twenty-three major Protestant bodies have been working in close cooperation for more than forty years. They have shared a common purpose—as the call to the Congress puts it, “the fuller Christianization of America as an essential part of the world Christian mission of the Church.” They have learned to trust one another. They have committed some of their responsibilities, such as their service to migrant agricultural workers and a substantial portion of their work among American Indians, to the Council itself as the agency through which their united ministries are performed.

The Home Missions Congress will not only mark four decades of close and fruitful cooperation in American Protestantism but will give new impetus to the vastly promising movement for the reunion of the Church.

#### COOPERATION IS POSSIBLE BETWEEN

# Government and Home Missions

By MARK A. DAWBER

**A**S Protestants we believe thoroughly in separation of Church and state. We believe that both Church and state should so conduct their respective activities that there will be no chance for political entanglements. But having said this

we should immediately state that there are certain areas where cooperation is possible and where it is inevitable, if there is to be established such moral and spiritual foundations as are necessary in a democracy.

The Home Missions Council of North America, representing twenty-three denominations in their home mission activities, has been greatly involved

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For twelve years Executive Secretary of the Home Missions Council of North America, who has announced his retirement at the close of the Home Missions Congress of January, 1950.



in those areas of need where the government has the authority to open the doors to make a program of religion possible. There has been much criticism of our government because of its lack of religious interest, but in the experience of the Home Missions Council we have received the finest cooperation from many government officials who are or were responsible for special groups of people and for certain geographical areas where unusual government projects were underway with resultant rapid growth of population. Let me give a few specifics that will indicate the fields of cooperation.

### Government Indian Schools

THE Indian schools operated by the Bureau of Indian Affairs are a good illustration of what I have stated. For thirty years the Home Missions Council, through its Indian committee, has placed religious work directors in a number of the non-reservation schools. The Roman Catholics have been given similar opportunity to render service to their people. But to avoid competition and waste, the government has preferred that the Protestant mission should be carried on by interdenominational effort. This does not prevent any denomination from making contacts with its own children, but it does make possible a strong united program of religious training and activities that has demonstrated amply what can be done when we do it together. I make bold to say that the children and young people in these government Indian schools are getting more and better religious instructions than any other children in the public schools of America. The government is not involved in any expense for this program, nor is it responsible in any way for the leadership. But in order that such a program shall succeed it is necessary to have the moral support and encouragement of the government administrators and the school officials. This we have received and for it we are profoundly thankful.

### Government Dams

ANOTHER area where cooperation between Church and state has been necessary is the government dam areas, such as the T. V. A., Grand Coulee, Boulder City, Bonneville, Shasta Dam, and similar developments. Here overnight large populations were assembled to carry on the work of building the dams. It was thought that at most of these sites there would be only temporary communities and that when the dam had been constructed most of the people would move away, but that has not proved to be the procedure. On the contrary, some of these projects have developed into strong, permanent, growing communities.

At the beginning of these projects, however, it was necessary to secure the help of mission boards who would be willing to pool their mission funds to provide the leadership, building, and equipment to establish churches in these new communities. Again the Home Missions Council served as the agency through which the mission boards could function.

This type of interdenominational missionary work has been one of the most rewarding in all our missionary ventures. Most of these churches today are self-supporting and are now making contributions to the Home Missions Council to enable it to carry on its work. All that was necessary on the part of the government was its moral support and in some instances the provision of a plot of land upon which to build a church, for which the congregation pays a nominal sum under a 99-year contract.

### War Emergency Areas

THE war emergency situation offered another type of community in which an interdenominational program was necessary and where the cooperation of the government was involved. These situations arose in the areas where production of war materials was concentrated and where large groups of people were housed in temporary dwellings. The rapid influx of people necessitated the cooperation of the local or state councils of churches through which the national organization—the Home Missions Council—could function. Services were held in social halls, and, in some instances, church buildings were provided in which all faiths were permitted to carry on religious services.

Most of these war emergency projects were temporary and when the war ended they closed out. In some situations, however, a permanent community has developed, in which the church now continues as a normal self-supporting institution.

One could continue to give other illustrations where this type of cooperation between government and Church was necessary in order to provide a minimum of religious leadership and activities for the people involved. I do not know of a single instance where any difficulty arose because of this cooperation between Church and state. I am convinced that there are many areas of need where such cooperation is imperative if we are to have stable religious leadership. Such a program in no way violates the principle of the separation of Church and state. It does make possible the ministry of the church without any difficulty or embarrassment to the government.

# The United Council of Church Women

By MARGARET MARSTON SHERMAN

**I**N the short eight years of its existence, the United Council of Church Women has grown into a dynamic organization binding together the Protestant women of the United States in a fellowship of prayer, study, and action. Its heritage indicates its scope. Organized in 1941 by the merging of the National Council of Church Women and the committees on women's work of the Home Missions Council and the Foreign Missions Conference, the program of the United Council includes world missions, Christian World relations, and Christian social relations. Its purpose as stated in the constitution is "to unite Church women in their allegiance to their Lord and Saviour, Jesus Christ, through a program looking to their integration in the total life and work of the Church, and to the building of a world Christian community."

## World Day of Prayer

**S**INCE its formation, the United Council has sponsored the World Day of Prayer, which has been growing in observance and in significance from its inception in 1887. Scheduled annually on the first Friday in Lent, this day now links together Christian women in ninety-two countries. With the prayers are joined gifts of money, which in the United States and Canada in 1949 amounted to more than \$250,000. One-half of these offerings goes through the Foreign Missions Conference toward the support of eight Christian colleges in the Orient; Christian literature for women and children overseas; and work with foreign students in the United States. The other half goes to the Home Missions Council interdenominational work in three areas: Christian ministry to agricultural migrant workers; Christian training for ministers of Negro sharecroppers; and religious education in government Indian schools. Recently a literacy program on the Navajo Reservation has become a part of the Indian work. These funds constitute the missionary outreach of the United Council, which is the

responsible agency for stimulating the observance of the World Day of Prayer, for informing the women of new developments and needs in the work overseas and at home, and for receiving the offering. The theme for February 24, 1950 is "Faith for our Time."<sup>1</sup>

Before the organization of the United Council of Church Women, the Home Missions Council each spring sponsored in many communities a May Day luncheon at which some phase of the home missions enterprise broadly interpreted was presented to Church women. The United Council now incorporates this observance in its program as May Fellowship Day, the first Friday in May. The Department of Christian Social Relation is responsible for developing the program, which each year stresses an issue to be faced unitedly in the local community, such as family relationships, housing, the rights of minority groups, or problems of child labor. For information concerning this and other interdenominational events, watch *The Church Woman*, official publication of the Council<sup>2</sup>. News, program material, interpretative articles appear in this magazine, an indispensable tool for women Church leaders.

## World Community Day

**A**NOTHER special day under United Council sponsorship is World Community Day, the first Friday in November. Its purpose is to present for consideration the problems of peace, the cost of peace, and the relation of community attitudes and activities to its attainment.

To the uninitiated the organization of the United Council of Church Women may seem cumbersome. In an effort, however, to keep true to its interdenominational inheritance and yet to keep close to the denominations as such, the national board is composed of representatives of state and local Councils of Church Women, of the Home Missions Council, and the Foreign Missions Conference, and the national presidents or chairmen of women's work of Protestant Churches. The comprehensive character of the board makes it possible truthfully to say that the Council is "today's development of the woman's movement in the Church" and a channel for the influence of Protestant women, who are ever aware that the source of their power is to be found in worship.

Executive Secretary of the Women's Auxiliary of the Protestant Episcopal Church; Vice-President of the Home Missions Council of North America.

1. World Day of Prayer program materials available from United Council of Church Women, 156 Fifth Avenue, New York 10, or denominational bookstores.

2. 156 Fifth Avenue, New York 10, \$1.00 per year.



Like all national organizations the strength of the United Council lies in its constituent units. It is made up of local councils in every state in the union; it is largely supported by contributions from local and state councils. United in these groups are Church women of many communions; they share a common belief in cooperative Christianity.

Women of the Episcopal Church are active in the United Council of Church Women and in local and state councils. Mrs. Harper Sibley, an active communicant of the Episcopal Church and a member of its National Council, is national president of this interdenominational women's organization. Several officers and staff members of the Woman's Auxiliary are active on the national board and on the committees of the Council. At the



**IRENE HOSKINS**, literacy missionary of the Home Missions Council on the Navajo Reservation, chats with Edna Maloney, Navajo assistant, at the trailer which is home where ever it is parked

Triennial Meeting of the Woman's Auxiliary in 1946 a resolution was passed encouraging women of the Episcopal Church to share in the work of Councils of Church Women. It stated that "the hope of preventing war lies in bringing men of all races, all nations, all creeds together in the bonds of brotherhood and mutual understanding by spiritual rather than by material ties, every Woman's Auxiliary is urged to affiliate with the local Council of Church Women, and every woman asked to participate actively in the work of the Council. It is further recommended that if no such Council exists in a community, the women of the Episcopal Church take the initiative in organizing local Councils to be affiliated with

the United Council of Church Women." The new secretary of the department of world relations of the United Council of Church Women is an Episcopalian, Miss Luella Reckmeyer.

Episcopal women cooperate directly with the Home Missions Council through their representatives who serve on Council committees. From the United Thank Offering, a yearly grant of \$2,000 is made to the migrant program of the Council, which for more than twenty-five years has been proving child care and religious activities for children and adults in many camps for agricultural migrants across the country. Another grant of \$1,500 is made annually for religious work with sharecroppers. In recognition of the twenty-five years of service of the Home Missions Council to migrants, an anniversary gift of \$5,000 for a mobile unit for migrant work was given by the Triennial of the Woman's Auxiliary in 1946. The unit consists of a station wagon with a portable organ, motion picture sound equipment, lending library, and so on, "a mobile program equipment for a mobile people." Such sharing of joint projects is a symbol that the women of the Church believe there are some types of work that can be more effectively and economically done unitedly than by many small competitive efforts.

How is the United Council of Church Women related to the total ecumenical movement? Is it in the main stream? The answer is found in the decision of the national board meeting in Los Angeles in October of this year to join forces with six other interdenominational agencies in the formation of the proposed National Council of Churches of Christ in America. This affirmative vote places women's work in the midst of the ecumenical life of the Church in the United States.

The growing pains, organizational tangles, financial handicaps that attend most new organizations have been the lot also of the United Council of Church Women; but the devoted, wise, and courageous leadership of Mrs. Ruth Mougey Worrell, past executive secretary, and her successor, Mrs. MacLeod, has made the United Council of Church Women a factor to be reckoned with in any ecumenical advance.

#### NO WITNESS NEXT WEEK

**A**S is our custom, the issue of the first week in January is omitted. Your next number will therefore be that of January 12th. It will feature another Adventure of Mr. Entwhistle in which he encounters the ladies of his parish. This will be followed in the January 19th number with his adventure at the "Green Pasture Funeral Home."

# The Revolutionary

By ALBERT H. OLSON

Rector, Christ Church, Los Altos, California

**E**ACH age has its radical; each department of life its iconoclast. Some are destructive radicals driven by the impulse of their own avarice; others are constructive leaders far ahead of their times.

It is not only in politics where such persons are found. Turner was the representative painter who portrayed landscapes with such dramatic beauty that even nature could not produce the colors Turner put down on canvas. Beethoven is the radical musician. Discussing certain rules concerning the succession of chords he writes: "The rules forbid this succession of chords; very well, I allow it!" William Wordsworth is the radical poet. His disregard for meter, verse form, and poetic vocabulary has probably turned Samuel Johnson over in his grave.

So back through the years we can find our Lincolns and Washingtons, our Luthers and Wycliffs, our St. Bernards and Bacons, and St. Peters.

The eternal revolutionary is Jesus Christ! But his revolutionism was always constructive, always positive. As Phillips Brooks put it: "In the best sense of the word, Jesus was a radical . . . his religion has been so long identified with conservatism—often with conservatism of the obstinate and unyielding sort—that it is almost startling for us some times to remember that all of the conservatism of his own times was against him; that it was the young, free, restless, sanguine, progressive part of the people who flocked to him."

The radicalism, the revolutionism of Jesus was uplifting, coherent, and encouraging. Yet a new voice is recognized when he says: "I came to cast fire upon the earth." But it was not a fire of devastation only; it was a fire of truth and love and of God. A centurion admitted that "No man spake like this man"; and his enemies complained that "Jesus is beside himself." They went so far as to complain that "He stirreth up the people." Jesus was and is The Revolutionary.

## Radical Interpretation of God

**D**URING our Lord's earthly lifetime there were many concepts of God, just as today. There was the Greek idea of the Great Soul or Reason. A God abstract and aloof from any personal interest, a Wholly Other totally indifferent to the sufferings and longings of man. Men could wal-

low in their sins but the God of the Greeks never heard nor cared.

There were many Roman gods who controlled various phases of human existence from birth to death and afterwards. Gods of seedtime and harvest, of family and nation, of war and peace and weather. Gods of cities and plains and of sea and land. Myriads of gods but no God.

There was the Jewish God of circumscribed racialism whose primary function was the propagation of Semitic culture.

Jesus blasted the popular and erroneous idea of God when he told his hearers that the true God whom he had come to reveal was the Father and Lord of all things and of all mankind. He was the God of the Romans and Phoenicians, of the Egyptians and Greeks, of the Jews and Samaritans and barbarians. The God of idolators and sinners, of Pharisees and publicans, of thieves and murderers, of rich and poor alike. To Jesus, God was no tribal deity who presided over some favored race or creed. No, "his rain falls upon the just and unjust alike." There were "other sheep of other folds" from whom God cared.

Of course all this new teaching radically opposed the traditionalism of the Pharisees and Scribes. They were outraged. Imagine, they thought, having a God who loves publicans and sinners! It was as difficult for them to accept this new idea as it is for a contemporary capitalist to believe that God loves the Communist!

To be sure, it is inconceivable that God condones our foolish ways, but he loves us because we are his creation. God hates sin but he loves the sinner. That is Christ's thesis.

Jesus brought man near to God and brought God near to man. He is near you; that is our Lord's teaching concerning God. Mankind is one of God's chief concerns.

James Martineau's first child died in infancy and its tiny body was laid away in the French cemetery at Dublin. Years passed until there were but two people who remembered that child; its father and mother. And then not long afterward, only the father remembered this child who was like a flower of the morning, so sweet and shortlived. At length when Martineau was 87 years old, he returned to Dublin to celebrate the tercentenary of the University of that city. In the evening, the little old man slipped away to the outskirts of Dublin, and in the quietness of



dusk he knelt bare-headed at the grave of his first child buried there 60 years before. Surely our Lord's teaching of the fatherhood of God is like that. Back of the change of circumstance there is someone who loves; who values, who cares, who never forgets. One who is goodness and beauty and truth and life. "Your father knoweth . . ."

### Radical Interpretation of Humanity

IT was popularly believed by the Jews of our Lord's time that their race was eternally chosen by God and that they held an inner road to divinity. Over their temple and fort they mentally inscribed: "For Jews Only." What a bombshell it was to them to hear this common man's son speak of rendering honor and respect to persons of other races. Christ's first and last sermon in his home town of Nazareth dealt with respect for personality of all races. Talking to burning ears Jesus said: Elijah served a widow of Sidon (who was a foreigner), and Elisha healed the non-Hebrew Naaman. When Christ had finished his address "the Jews took counsel how they might destroy him." Was not his parable of the Good Samaritan illustrative of his attitude toward other races?

Christ likewise tore down the walls of social distinction. He was not so much concerned about what people wore or where they lived as what they believed and how they lived. Persons from all walks of life were his friends. Members of the judicial Sanhedrin, centurions, fishermen, politicians, beggars, wealthy merchants; the blind and crippled, publicans, Pharisees, and sinners.

Reminiscent of Christ's attitude is one eminent surgeon of France's past. Cardinal Du Bois, prime minister of France, came to him for a serious operation. As the surgeon entered the consultation room the Cardinal said: "You must not expect to treat me in the same rough manner that you treat the more miserable wretches at your hospital." "My lord," replied the surgeon, with great dignity, "everyone of those miserable wretches, as your eminence is pleased to call them, is a prime minister in my eyes."

Christ's attitude was more than tolerance; it was interest. He found persons despising the Romans for reasons of race or religion; so to prove their blindness he pointed out a Roman centurion whom he knew and commented: "Indeed, I have not found so great faith, no, not in Israel."

The central orthodoxy of Jesus was love for all sorts of people, especially for those whom other people had a prejudice against. To discover this new radicalism would be a red-letter day in our current Christianity.

### Radical Interpretation of Religion

THE religion of Jesus is personal. Each person must, for himself, believe and perform his religious duties. Priests in the sanctuary to be sure, but faithful followers in the nave and in the streets. For Jesus, religion was inadequate if it only was expressed in ritual—as we partially express it—and nothing more. Religion that is living is creative; it possesses "spirit and truth" as Jesus puts it. It is the religion of the penitent publican and the Good Samaritan.

To put it another way: religion must be more than theological, it must be practical. Its genuineness is revealed by creative acts. By having a positive effect upon the believer and his environment. Without this two-fold combination—faith and works—religion is dead and the follower of such religion is a hypocrite.

Christ's teaching of religion was a new wine, active and fermentative, and it needed new bottles. The old dry bags of Semitic theology was inadequate, for it was a religion of negation. Its whole theory was built upon "thou shalt nots." Its bases were traditional reverence and regulation. It was as unimaginative as last week's newspaper.

Religious belief is only valuable, says Christ, when it is creative; when it does something worthwhile to the believer and to his neighbor. When it makes Peter a missionary at Rome and sends Paul to Macedonia. When it sends Booth to the London slums and James Chalmers to New Guinea. When it makes a positive difference in business or enriches the joys of family. It is meaningful when it softens the heart and opens the pocketbook. When it makes an inward change in attitudes and transforms hopelessness into anticipation. When it makes the respectable, righteous; and the sinners, saints. Indeed when it writes a creed that reads: "I believe in God—and—I believe in man."

From a human point of view, it was the radicalism of Jesus that sent him to his cross. Had he wished to maintain the status quo, had he been satisfied with things as they were, he would have been welcome by the official religionists of his day. But the truth that captivated his spirit was too great to be confined by traditionalism and habit. He came to bring down a new fire from heaven that should burn with ever-increasing flame in the hearts of his followers.

And that fire still burns. It cannot be extinguished! For it was the fire of the Revolutionist who was the Son of a Carpenter, and at the same time, was the Son of God.

## EPISCOPAL NEWS

(Continued from Page Eight)

convictions be restored to full civil rights was urged by a number of outstanding citizens in a letter to President Truman on December 18th. Among the seventy to sign the appeal were Bishop Ludlow of Newark, the Rev. W. Russell Bowie, on the faculty at Union Seminary, Mrs. Mary K. Simkovitch, former head of Greenwich House, New York, and Dorothy Canfield Fischer, all of them Episcopalians.

"Men who have paid heavily for their beliefs with long prison terms," wrote the panel of churchmen, educators and writers, "still suffer the disabilities which follow the loss of civil rights. Surely men who have endeavored literally to follow the teachings of the Sermon on the Mount should not be permanently relegated to second-class citizenship," they stated.

The appeal pointed out that President Roosevelt pardoned all the World War I conscientious objectors in 1933. Meanwhile, several million German Nazis and Japanese held as political prisoners have received Christmas amnesties since the end of World War II. "It is time to restore this group of our citizens to their full usefulness," the committee added.

President Truman granted pardons two years ago to 1,523 conscientious objectors. "But many more whose imprisonment likewise resulted from the compulsion of conscience" are permanently classed as felons and hence deprived of their civic rights as a result of their con-

victions and imprisonment, the letter stated.

A continued denial of pardon "is inconsistent with our democratic striving" and "deprives the nation of the services of skilled and talented citizens who are trained for careers of law, medicine, teaching and civil service, from which they are now banned by law. A general amnesty now will restore their full democratic citizenship and make their skills available to all the people," the committee argued.

### UNIQUE LUNCHEON IN DETROIT

★ A luncheon for essential but little recognized Church workers was held December 5 in Detroit—for sextons. It was the first time, so far as is known, that they have been brought together for fellowship. The speaker was Bishop Emrich. The Rev. Max M. Pearse Jr., assistant at St. Columba's, was chairman of the committee making the arrangements. George Blomfield, sexton of St. Gabriel's, East Detroit, said that it would be a smart thing for clergy and architects to consult a few experienced sextons before building churches.



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# THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

**COURAGE:** A bishop was speaking to a class of boys on the merits of moral courage. "Ten boys were sleeping in a dormitory," said he by way of illustration, "and only one knelt down to say his prayers—that is moral courage."

When he had finished his talk, he asked one boy to give him an example of moral courage.

"Please, sir," said the lad, "ten bishops were sleeping in a dormitory, and only one jumped into bed without saying his prayers!"—*Watchman Examiner* (Bapt.)

**LOOKING TOWARD UNITY:** We are among those who like to believe that the preaching of the gospel of unity by the Disciples for the past 140 years at the heart of America has not been without its effect upon the desire for unity so manifest in the Church today. We have pled for the exaltation of Jesus Christ as the sole and adequate bond of unity for the united Church; for a return to the simplicity of faith and practice of the

New Testament, in order to clear the ground of nonessentials which often stand in the way of unity; and above all, we have kept alive the will to unity as a very call of God, refusing to admit the legitimacy of our present sectarian divisions.—*Christian Evangelist* (Disciples).

**LESSON TO LEARN:** It is not too late to apply to the rest of Asia the sobering lesson of China. In no country in Asia can strong loyalty to the existing order be organized on the basis of antipathy to Russia of American business interests or the interests of European colonial rulers.—*Atlantic Monthly*

**CHANGING WORLD:** Since this column was last written two world changing events have been headlined around the globe. One was the founding of the Chinese Peoples Republic. Of that, its chairman, Mao Tse-Tung said; "History will say: the Chinese people, forming one-quarter of man-

kind, from this moment stood up." The man with the hoe, no longer bent with burdens too heavy to be borne, is now looking the world in the face. Never again a white man's park in Shanghai with its sign "Chinese and dogs not admitted." No more unequal treaties.—The other world changing event is the breaking of the atomic monopoly. The announcement of this fact nullified the military strategy of the cold war, and blew into bits some of its inhuman byproducts. Gone with our atomic monopoly is the illusion of our modern barbarians who thought a war could be quickly won by the indiscriminate slaughter of civilians—men, women and children.—*Social Questions Bulletin* (Methodist Federation for Social Action).

**HOW TO OBSERVE SUNDAY:** The Christian ideal is to keep Sunday, first, as a holy day by attendance at divine worship and participation in the work of the Church, as, for example, the helping and guiding of the young; second, as a day of rest from ordinary occupation so that mind and body may be renewed; and, thirdly, as an opportunity of strengthening the ties of home and friendship which in these busy days are so often neglected.—*Canadian Churchman*.



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## Conference Creates Church Unity Body

Setting up of a permanent organization to work for ultimate union of American Protestantism was approved by delegates attending a conference on Church union, held at Seabury House, the conference center of the Episcopal Church at Greenwich, Conn. (Witness, Dec. 22). Delegates from eight denominations appointed an executive committee for the organization, which will be known as the Conference on Church Union. They directed the committee to draft a unification plan "of such a nature as to leave the door open to all evangelical Christian bodies." The committee was also instructed to pay "careful attention" to the Church union proposals of E. Stanley Jones and Charles Clayton Morrison.

Jones proposes a federal union of denominations similar to the federal union of states. Under this plan, the denominations would retain their differences while being part of a United Church. Morrison's proposal, outlined earlier to the conference here, envisages a united Protestant Church on four levels—the local church, the diocese, the regional synod, and the national federation of synods.

Instructions for proceeding with the plan for a United Church were presented in a statement to the Churches, drafted by the conference. It urged that the plan be drawn up as soon as possible and presented at a meeting to be held "not later than the early months of 1951." The statement called for the removal of "barriers" dividing Protestants into "various and competing groups." It said that "common cause" was the most effective means for combatting "the rapidly growing inroads of secularism and atheism."

To guide those drafting the plan, the conference said its goal was "organic union, fellowship, and organization of the Church which will enable it to act as one body." At the same time, the delegates stressed that any "organic union" plan must preserve the basic values of existing denominational organizations.

The statement expressed the belief that the National Council "if given wholehearted support, would bring about a new and higher level of cooperation. It will deepen the experience of Christian fellowship in a way which should one day make it possible for many, if not all, of the cooperating denominations to unite in one Church of Christ."

"We believe that the time has now come for the Churches of America to formulate a plan for organic union by which we may outwardly urge and concretely express that spiritual union

which already exists among the Churches which acknowledge Jesus Christ as Lord and Saviour. Such a union would express to our nation and to the world a united witness to our common faith and enable the Church to fulfill its divine commission. Responsibilities which cannot adequately be met in our separate capacities can effectively be carried out by a more perfect union of existing Churches."

At the conclusion of the meeting, Methodist Bishop Ivan Lee Holt of St. Louis, Mo., expressed the opinion that the conference here was "one of the most important Protestant meetings ever held in the United States." Named chairman of the new continuing body, he made it clear, however, that the delegates were under "no illusions" about the length of time it would take to achieve a United Church.

Named to the executive committee of the Conference on Church Union were Douglas Horton, secretary of the General Council of Congregational Christian Churches; Gaines M. Cook, executive secretary of the International Convention of the Disciples of Christ; L. W. Goebel, president of the Evangelical and Reformed Church; and Charles C. Parlin, secretary of the Methodist Commission of Church Union. Also, Ralph Waldo Lloyd, president of Maryville College, Maryville, Tenn., Presbyterian Church, U. S. A.; R. C. Stoll, Buffalo, N. Y., area director of the National Council of Community Churches; and Bishop Lewis Stewart, Hopkinsville, Ky., of the Colored Methodist Episcopal Church.

Officers of the conference elected to work with the executive committee

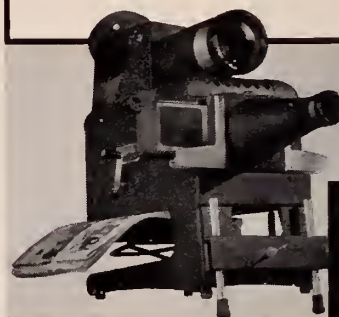
were Dr. William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church, U. S. A., vice-chairman; and Dr. John Lentz, vice-president of the Evangelical and Reformed Church, treasurer. Executive and recording secretaries will be named later.

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# NEWS OF CHURCHES OVERSEAS

## DANISH WOMEN PASTORS ARE SUCCESSFUL

Here is a bit of news which should interest the deputies of the recent General Convention who refused to seat the four women elected deputies. A year and a half ago there was a storm of protest over the ordaining of three women to be pastors of Lutheran churches in Denmark.

Two of the three women are serving congregations, while the third is pastor to female inmates at West Prison. Attendance at churches served by the first two women has been up to normal, and baptisms, marriages, funerals and other duties are being carried out with no more than the usual difficulties which face a pastor.

"I haven't noticed that being a woman has hindered my work," Pastor Edith Breniche-Petersen told Religious News Service. She is curate in Norre Aaby and Indslev Parish, a post she has held since right after her ordination last year. Norre Aaby is a rapidly-growing community boasting about 20 different industries. "There was, of course, a good deal of

curiosity in regard to us," she said, "but it died out rapidly when it was seen that the three women pastors carried out the work we have always felt called upon to do in the same simple and straightforward fashion as women doctors, lawyers or teachers practice their professions."

A typical Sunday for Pastor Breniche-Petersen begins with the baptism of several children before morning communion services. Usually, there are not many who partake of the sacrament, but that is a normal situation in Danish churches these days and by no means traceable to the sex of the pastor. Right after the service people usually wait outside the church to chat with the woman clergyman. It is usually nearly five in the afternoon before she can take time to put the finishing touches on two lectures scheduled for Sunday night.

Pastor Breniche-Petersen is in great demand as a speaker, especially on the subject of children and their parents. On this particular evening, she spoke to women's groups in two

nearby villages. A surprising number of men were present at both sessions, but both men and women evinced satisfaction with the woman pastor's lectures. Following the second meeting, she returned home, arriving there about midnight. Her Sunday was a working day of 14 hours.

It was the case of the second pastor, Johanne Andersen, which brought the question of women ministers to a head. The problem had been argued back and forth for years, with no prospect of any immediate settlement. Then the congregation in North Orslev asked for Johanne Andersen as their pastor. The upshot was a change in Danish law authorizing the ordination of women clergy. When the bishop of the diocese refused to ordain her, a second law was passed which permitted the congregation to secede and unite with a new diocese, Odense, where Bishop Hans Ollgaard was willing to ordain all three women. Pastor Andersen's success has been comparable with that of Pastor Breniche-Petersen.

The third woman, Pastor Ruth Vermehren is carrying on, at West Prison, the same work she did before her ordination. She is generally conceded to be a highly effective minister.

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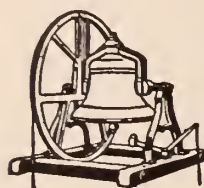
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# PEOPLE

**CLERGY CHANGES:**

LUCIUS A. EDELBLUTE has re-  
signed as rector of Holy Apostles,  
New York, effective January 16, and  
will reside in Seattle, Washington.

WILLIAM DAWSON, archdeacon of  
Milwaukee and executive secretary of  
the diocese, has resigned, effective  
Dec. 31, after serving 33 years.

FRANCIS F. E. BLAKE, formerly  
rector of St. Matthew's, Unadilla,  
N. Y., is now vicar of the Redeemer,  
Yonkers, N. Y.

THOMAS A. BRIDGES, formerly re-  
ctor of St. Chrysostom's, Wollaston,  
Mass., is now chaplain of St. Luke's  
Hospital, Kansas City, Mo.

CHARLES W. NEWMAN, formerly  
vicar of St. Paul's Chapel, New York,  
is now rector of All Saints', Dorches-  
ter, Mass.

HAROLD C. WHITMARSH, formerly  
rector of St. James', Woonsocket,  
R. I., is now rector of St. John's,  
Elizabeth, N. J.

WALTER E. MUIR, formerly in  
charge of Gethsemane, Sherrill, N. Y.,  
is now rector of St. Michael's, Gene-  
seo, N. Y.

CHARLES M. LEVER, formerly re-  
ctor of St. Paul's, Blackfoot, Idaho, is  
now vicar of St. Matthew's, Gold  
Beach, Oregon (residence) and St.  
Timothy's, Brookings.

ARTHUR B. WARD, formerly rector  
of St. Paul's, East Orange, N. J., is  
now rector of St. James', Dillon, Mon-  
tana, chaplain to Episcopal students  
and part time instructor at Western  
Montana College of Education.

J. M. ALLIN, formerly in charge of  
St. Peter's, Conway, Ark., is now in  
charge of work with Episcopal stu-  
dents at Tulane University, New Or-  
leans.

**ANNIVERSARY:**

BENJAMIN D. DAGWELL will ob-  
serve the 14th anniversary of his con-  
secration as Bishop of Oregon on  
Feb. 12th. There are to be corporate  
celebrations of holy communion in  
every parish and mission in the dio-  
cese. Before this date, Bishop Dag-  
well is conducting two quiet days for  
the clergy. Each clergyman is then  
to have a quiet day in his parish on  
the 11th.

**ORDINATIONS:**

WILLIAM J. POTTER was ordained  
priest on Dec. 17 by Bishop Peabody  
at St. Peter's, Auburn, N. Y., where  
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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

## WOLCOTT CUTLER

Rector of St. John's,  
Charlestown, Mass.

I am grateful to The Witness for the two editorials of November 24, especially "The Ex-Post Facto Macedonian Cry." I am not sure that the \$9,000 proposed to the General Convention for sounder planning of the Church's work in urban areas would have produced solutions to many of our problems in underprivileged parishes; but I am sure that we should be paying more attention than we do to those problems. Possibly the best and most objective studies can be made by inter-denominational bodies like the Federal Council of Churches.

I am glad that you call attention to the desirability of full-time rather than part-time rectorships in financially impoverished areas. I wish also that some voice from outside might be raised in opposition to the tendency to reduce the dignity and the voting power and the contacts with the Church at large of our poorer parishes. One diocese, for instance, in April, 1948, passed the following sweeping amendment to their diocesan canons (somewhat abbreviated): "A parish which has ceased to be self-supporting for the preceding three years shall, after due notice . . . , be reclassified as a mission by the bishop and standing committee . . ." An effort was made to change the "shall" to "may" in the interests of more discriminating action, but this proposed modification of the law, failed in both orders. There are some urban parishes of considerable size that need to have financial assistance, but may not need to be reduced to casting one-third of a vote, and seating only a single lay delegate in diocesan conventions. One such aided parish recently presented a confirmation class of fifty persons, a number exceeded in that year by only five parishes in the diocese. The present diocesan leaders promise not to apply the new canon in the case of this particular parish, but some of us fear that as the years pass and other leaders come and go, mandatory laws of this character may carry undemocratic stigma and exert an influence in the direction of financial domination, unworthy of our Church, besides reducing rather than increasing the participation of people generally in the worldwide program of our communion.

## ROBERT O. REDDISH

On Staff of St. Stephen's,  
Sewickley, Pa.

Professor Clark has touched a sore spot when he asserts we have become the Church Effeminate. I hope The Witness follows through on this. For example, we need to go back over lost ground to find what Jesus meant by "Blessed are the meek." The world thinks of this whenever it thinks of Christianity, and interprets it to mean that the Christian piously lies down when there's aggressive action on the field.

As I read the gospels, not once did Jesus ever "turn the other cheek." Even in the crucifixion drama, he was on the offensive, the high priests on the defensive. Besides, as he meant it, turning the other cheek is a highly aggressive action. We need to re-examine the need for the right kind of anger, and how to deal with the wrong kind (pretending that no wrong has been done is not the right way), and we might recall that forgiveness is never a facile thing, but is complete only upon full repentance.

In the Church Militant, the feminine virtues have tone and vigor only when complemented by the masculine virtues. All too often, churchmen, as churchmen, exalt the qualities of passivity and timidity, neither of which can be found in the personality of the Nazarene.

Your December 8th issue, by the way, was superb.

## MISS E. K. KRAEMER

Churchwoman of St. Cloud, Fla.

A friend lends me her copy of The Witness after she reads it and after reading it I send it to a bishop in Japan. Now I want a copy each week of my own which I can pass around to friends. I very much admire the frank policy of your paper and I much prefer it to other Church papers.

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